

Tawjihat Manhajiyyah (Part 1)

(Directions Regarding Manhaj) Shaykh Usamah ibn Ladin (may Allah preserve him)

In the Name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, the Lord of all that exists, and may prayers and peace be upon Muhammad, and upon his family and all of his companions.

To proceed:

When we speak of the states through which the Ummah is passing in these days, and what has befallen it of occupation and oppression and the aggression of the Israeli and American forces, and the decline of the shade of al-Islam from this earth, it becomes necessary to seek the guidance of Muhammad (sallallahu 'alayhi wa-sallam) in establishing this religion, the day when it began as something strange at the beginning of al-Islam.

So verily, the observer will see that the Messenger (sallallahu 'alayhi wa-sallam) was careful from the beginning, when he spoke out with the Da'wah, to present his Da'wah to the tribes. And when we observe the main points to which he called the tribes, we find that they are very clear:

[1] He called them to the Shahadah of Tawhid, to bear witness that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah.

[2] And the second part was that he called them to shelter him and aid him.

As clearly expressed in his Da'wah to the children of 'Amir ibn Sa'sa'ah. For when they said to him: *"To what are you calling us, O Arab brother?"* He said: *"I call you to the Shahadah, that none has the right to be worshipped but Allah, and that I am the Messenger of Allah, and that you shelter me and aid me."*

So here is expressed a clear milestone, that this Da'wah and this great Word must have a land, and that this noble tree must have a ground on which to grow. So this land would be the means for aiding and sheltering the Da'wah. So from here, he (sallallahu 'alayhi wa-sallam) continued to search for this land, and meanwhile he performed the Da'wah in Makkah, so he remained thus for thirteen years.

And all that we have of knowledge is but a small part of his knowledge ('alayhis-salatu was-salam), and he was the most fluent of the Arabs, who was given Jawami'ul-Kalim (the ability to express a lot in a few words), and he was the one who was aided with Revelation from above the seven heavens. Yet with all of that, no-one believed in him except a few tens of the noble Sahabah (radhiyallahu 'anhum).

And here it also becomes clear that this Word, despite its strength, requires other factors in order to overshadow the earth. So the this state continued until Allah (subhanahu wa-ta'ala) enabled the land of al-Madinah al-Munawwarah, and enabled the Ansar - al-Aws and al-Khazraj - so when they accommodated the Da'wah, al-Islam spread and within a few years, hundreds of thousands had entered into al-Islam in the Arabian Peninsula, and the people entered the religion of Allah in crowds.

So here is a milestone, as I have mentioned: That the Da'wah without power will remain weak, and in searching for

this power, it is necessary to have a land and an environ. And this reality has become clear in these days, since the decline of the Islamic states and the decline of the state of the Khilafah, and the establishment of regimes that rule by other than what Allah has sent down - which in reality are waging war against the Law of Allah - despite the abundance of universities and schools, and the abundance of books, preachers, Imams, Masjids, and memorisers of the Qur'an... yet al-Islam is unfortunately in a state of decline, because the people have not gone in accordance with the Manhaj of Muhammad (sallallahu 'alayhi wa-sallam).

So this Manhaj, as it clearly appears to us, comprises several defined qualities as mentioned in one of the texts of the Shari'ah. Allah (subhanahu wa-ta'ala) said: "O you who believe! Whoever of you apostates from his religion, then Allah will bring a people whom He loves, and who love Him, humble towards the believers and stern against the infidels, waging Jihad in the Cause of Allah, and not fearing the blame of the blamers. That is the Favour of Allah which He grants to whomever He wills, and Allah is All-Bountiful and All-Knowing." [Al-Ma'idah: 45]

So this text is in regard to the state we are in: "O you who believe! Whoever of you apostates from his religion..."

When apostasy occurs, what are the qualities needed in order to return the people to al-Islam? So here are mentioned six qualities [beginning from His Saying]: "...whom He loves, and who love Him, humble towards the believers and stern against the infidels..." So it is necessary for us to adopt these qualities:

[1] Great love for Allah (subhanahu wa-ta'ala).

[2] Humility and mercy towards the believers.

[3] Sincere aid with goodness and in the best way.

[4] Sternness towards the infidels, and this is clearly manifested in the most important bond in al-Islam, which is: Al-Wala' wal-Bara' (allegiance and disassociation), we have allegiance and loyalty to the believers and we have enmity towards the infidels, and behave sternly towards them.

[5-6] Then fifth and sixth qualities: "...waging Jihad in the Cause of Allah, and not fearing the blame of the blamers."

So Jihad in the Cause of Allah, and not fearing the blame of the blamer, these two qualities are of utmost importance in returning the people to the religion.

So those who think that it is possible for them to return to people back to the religion and establish an Islamic state when the shade of al-Islam has faded from the earth, then such people have not understood the Manhaj of Allah (subhanahu wa-ta'ala). For this Ayah is utterly clear and obvious in regard to the state of apostasy. So it is necessary to have love and allegiance in order to be dominant over the people, and to disassociate from the infidels in order to be dominant, along with Jihad in the Cause of Allah, "and not fearing the blame of the blamers." So it comprises sincere aid in all of its forms, and commanding good in all of its forms.

So when we have implemented these qualities, and formed supporters who live by such qualities, then we have formed a strong base that can begin to effect change, and to wage Jihad in the Cause of Allah (subhanahu wa-ta'ala) in order that the Truth may be established.

And from the other texts that exist in regard to this reality, we have the Hadith from our Messenger (sallallahu 'alayhi wa-sallam), the Hadith of al-Harith al-Ash'ari (radhiyallahu 'anhu) in which he said: *"Verily, Allah commanded Yahya ibn Zakariyya with five words, to act upon them and to command Banu Isra'il to act upon them. But he held back from doing so, so 'Isa said: "Verily, Allah has commanded you with five words, to act upon them and to command Banu Isra'il to act upon them. So either you command them, or I will command them."*

So here is a great reality of this religion, and it is that Allah (subhanahu wa-ta'ala) is Praiseworthy and Free of all needs from everything else, and the Sunnah of al-Istibdal (Allah's replacement of one people by another) does not except anyone. For here is one of the Prophets of Allah holding back slightly from conveying what he was commanded, so Allah (subhanahu wa-ta'ala) revealed to another Prophet: *"Either he commands them, or you command them."* So who are we that we should hold back from implementing the order of Allah (subhanahu wa-ta'ala), and the order of His Messenger (sallallahu 'alayhi wa-sallam)? So if we hold back, then the Sunnah of al-Istibdal will be applied on us.

So 'Isa ('alayhis-salam) said to Yahya: *"Verily, Allah has commanded you with five words, to act upon them and to command Banu Isra'il to act upon them. So either you command them, or I will command them."* So Yahya said: *"I fear, if you precede me in them, that I will be swallowed up by the earth or punished."* So he gathered the people in Baytul-Maqdis until the Masjid was full and they were standing on the roof, and he said: *"Verily, Allah commanded me with five words, to act upon them and to command you to act upon them. The first of them is that you worship Allah and do not associate any partner with Him. For the example of the one who makes a partner with Allah is like the example of a man who bought a slave with his best wealth of gold or silver, and said: 'This is my house and my occupation, so work and bring the wages to me.' So he went to work and gave the wages to other than his master. So which one of you would accept for his slave to be like that?"*

And Allah has commanded you to perform the Salah. So when you pray, do not turn your face away, for verily Allah puts His Face towards the face of His slave while he is in Salah, as long as he does not turn his face away.

And He has commanded you to fast, for verily the example of that is like the example of a man wearing a belt which has a pouch containing musk, and all of the people wonder [or: he wonders] at its scent. For verily the odour from the mouth of the fasting person is more pleasant to Allah than the scent of musk.

And He has commanded you to give charity, for verily the example of that is like the example of a man taken captive by the enemy, bound with his hands to his neck, and brought forward to be beheaded, and he says: "I will ransom myself from you with a little or a lot," so he ransomed himself from them.

And He has commanded you to make remembrance of Allah, for verily the example of that is like the example of a man being pursued by the enemy who are rapidly catching up to him, until he comes to a protected fortress, so he secures himself from them. Likewise it is for the slave, he cannot secure himself from the Shaytan except by the remembrance of Allah."

Then the Messenger of Allah (sallallahu 'alayhi wa-sallam) followed up by saying: *"And I command you with five that Allah has commanded me: Hearing, obeying, Jihad, Hijrah, and the Jama'ah."* [Narrated by Imam Ahmad and at-Tirmidhi.]

So the issue here is that the first five, which are the pillars of al-Islam, cannot be established as a government nor as a methodology for mankind, except with the other five. Likewise, a person cannot be a Muslim in his essence and in his heart, while he judges by man-made laws and al-Islam does not govern the earth. As for the Islam that was sent down to Muhammad (sallallahu 'alayhi wa-sallam) and that he was ordered to convey, it is to govern the earth and the judgement is to be referred back to it, and not to remain a mere series of ritual symbols. So these five are necessary. And these five, if we take notice, accord with and affirm the reality that came in his Da'wah ('alayhis-salatuhu was-salam) to the tribes:

[1] *"To the Shahadah, that none has the right to be worshipped but Allah,"* and all of the implications of the Shahadah of *"La ilaha illallah"*.

[2] *"...and that you shelter me and aid me."*

So shelter and aid are dependent on these five. For shelter and aid need a Jama'ah, and they need hearing and obeying, and they need Jihad, and they need Hijrah. And when we follow the texts in the Book of Allah, and in the Sunnah of the Messenger of Allah (sallallahu 'alayhi wa-sallam), we clearly find that these realities, wherever they go, express strongly that the way to establish the Islamic state and to spread the religion needs:

[1] A Jama'ah.

[2] Hearing and obeying.

[3] Hijrah and Jihad.

So those who want to establish something for al-Islam without making the sacrifices of Hijrah, and without making the sacrifices of Jihad in the Cause of Allah, then such people have not understood the Manhaj of Muhammad (sallallahu 'alayhi wa-sallam). And if they have understood it, then they have not acted upon it, rather they have occupied themselves with other acts of obedience. So these people are running away from the heavy consequences of these great acts of worship, for verily Jihad is a hardship, as Allah (subhanahu wa-ta'ala) has

stated in His Book. So it is clear from what has preceded as to the great importance of the Jama'ah and Jihad.

And we are in a situation in which we have no state to which we can make Hijrah. This opportunity was available for a time, and it was a rare opportunity, for since the fall of the Khilafah, the crusaders have worked hard to ensure the impossibility of the sincere people of al-Islam establishing a state. Then Allah (subhanahu wa-ta'ala) decreed the events in Afghanistan and the defeat of the Soviet Union. The crusaders let down their guard and their concern due to the fear and terror they had of the Soviet Union, so there was no alternative except to repel the Soviet Union with every possible means, even if that meant the Mujahidun. So that door was opened, and over ten years passed.

However, very unfortunately the Ummah did not stand up to fulfill its required obligation, especially the 'Ulama', the callers, the preachers, and the Islamic groups. Those who came to the land of Jihad to aid the Mujahidun were only a small number of the youths of the Ummah, along with financial aid from some of the businessmen, but it was not enough for the establishment of a powerful state.

And there was a very good opportunity to establish a powerful state far removed from regional and tribal loyalties, when our Afghan brothers enjoyed an extraordinary level of ease and support, and there was great potential for the establishment of an Islamic state according to Islamic definitions, not regional or nationalistic ones.

Yet unfortunately in spite of the great ease, the repeated calls, the enjoining and inciting, especially from Shaykh 'Abdullah 'Azzam (rahimahullah) and other brothers, towards the various groups, 'Ulama' and thinkers, to take advantage of this opportunity... but *"there is no life in the one you are calling"* [poetry]. The people were occupied and held back by geographical and regional concerns, and everyone wanted to establish his own personal Islamic state, and every group wanted to establish the Islamic state in their own land in which they originated, as if we have become imprisoned by such thoughts.

So this opportunity lasted for over ten years, yet the people did not move to take advantage of it. And I make mention of that in order to say that the matter was not easy, and now the circumstances have made it even more difficult.

Then Allah allowed, between that time and this, the rise of the Taliban movement and the establishment of their state, and the current conflict that has erupted between the Afghan and continued for approximately six years or more. And the people have remain prisoners to their desires, and to the international media that has carried on its unrelenting campaign against the Taliban in order to mar their reputation. The international media might be blamed for its influence, or for part of its influence on the masses, but what is unacceptable is that the callers and those who are seen by the people as helpers of the religion should say: "We were influenced by the international media!" Afghanistan is only a few hours away from the Arabian Peninsula or from any other part of the Islamic world!

So this delay in aiding this state, even though its name is the state of the Taliban - the state of the students of knowledge - is indicative of extraordinary flaws in their (i.e. the callers and scholars in the Islamic world) Fiqh or in their truthfulness - and there is no strength or power except with Allah - as seems apparent to us, and Allah knows best. So this state has now gone, and they didn't even move a finger.

And I say: I have certainty that, by the Favour of Allah (subhanahu wa-ta'ala), this Ummah possesses enough resources and capabilities to establish the Islamic state, and to establish the Islamic Khilafah, but we are in need of informing these resources and capabilities that doing so is obligatory upon them. And we need to inform those who would limit these resources: that you are committing sin by limiting these resources. So if the youth and the businessmen were to understand their obligation, then it would be possible for us to perform the task, so that the sin would be lifted from the rest of the Ummah, as would be lifted the wretchedness and misery that has befallen us.

We are referring here to the people who - as is not hidden - say that: *"Jihad does not require the whole Ummah."* Although this is a true statement, the truth is not intended by it. For it is impossible for the Jihad to accommodate the whole Ummah today, and the numbers of those who are resisting the invading enemy are but a tiny part of the Ummah. This is true. But there remains the ruling that Jihad is a Fardh 'Ayn (individual obligation), and they differ with us in applying this ruling. They say: *"We have sent to you a few thousand and you cannot accommodate them?"* And they say: *"It is irrational for every one of us to abandon every field, and for us all to go off to the Jihad!"* So from here the pollution of the age is clearly apparent, the pollution of materialism, the pollution of intellectualism. For here are rulings upon which there is the consensus of the Fuqaha' of the Salaf of the Ummah,

may Allah have mercy on them, and today there appears among us a few Fuqaha' who are going against the consensus of the Ummah! When Jihad becomes Fardh 'Ayn, it is the foremost of priorities without any doubt, as Shaykhul-Islam [Ibn Taymiyyah] mentioned: *"There is no more important obligation after Iman itself than resisting the invading enemy who threatens the religion and the worldly life."*

So there is no room for you to say that if they all went together that the Jihad could not accommodate them! This is the result of an extraordinary flaw in one's Fiqh, and it is the result of an extraordinary clinging to the worldly life. For this matter, which is Fardh 'Ayn, immediately becomes Fardh Kifayah as soon as a sufficient number go forward to resist the invading enemy. So the obligation is lifted with that movement, and there remains the rest who stayed back, in their various fields.

And this, unfortunately, is one of the greatest hindering factors within the Islamic revival, and it appears in their writings and in their messages and in their meetings.

And they say: *"Jihad is a great act of worship, but there are other acts of worship also."*

These people have not understood the Manhaj of Muhammad (sallallahu 'alayhi wa-sallam). And I have mentioned in the story of Ka'b ibn Malik (radhiyallahu 'anhu) those studies and those lessons. And that Ka'b (radhiyallahu 'anhu), while he was sitting back in al-Madinah, used to perform many acts of obedience, and he was in the city of the Messenger of Allah (sallallahu 'alayhi wa-sallam). And it is mentioned in a Hadith of our Prophet (sallallahu 'alayhi wa-sallam) that seeking knowledge in his Masjid ('alayhis-salatu was-salam) is like Jihad in the Cause of Allah. And yet along with all of that, and along with him being one of the earliest to embrace al-Islam, and he was also one of those who attended Bay'atul-'Aqabah - and what will convey to you the importance of Bay'atul-'Aqabah, through which was formed the Muslim Jama'ah to establish the Muslim state - yet along with all of that, none of those qualities of his were mentioned, because when Jihad becomes Fardh 'Ayn, there is no room for mentioning other acts of obedience, when it came to the matter of sitting back from Jihad, nothing was mentioned except blame and disapproval. It was not said: *"May Allah reward him, for he is in al-Madinah, how fortunate he is to be able to pray in the Haram!"* Or: *"He is giving lessons!"* This is not said, due to the text of the Noble Qur'an: *"Say: 'If your fathers, your sons, your brothers, your wives, your families, your wealth that you have earned, your trade in which you fear a decline, or your homes in which you delight, are dearer to you than Allah and His Messenger and Jihad in His Cause, then wait until Allah brings about His Order. and Allah does not guide the people who are Fasiqun (rebellious, sinful).'"* [At-Tawbah: 24]

If you were to look at the texts that describe those who sit back [from Jihad], you will find them unanimously upon this meaning, in regard to our Ummah and to the previous nations; for the people of Musa, when they refused to aid him, Allah (subhanahu wa-ta'ala) described them with the term "Fisq" (rebellion, sinfulness) as well: *"He said: 'O my Lord! Verily, I possess nothing except for my own self and my brother, so judge between me and the people who are Fasiqun.'" [Al-Ma'idah: 25]*

Likewise, when we look at those who stayed back on the day of Tabuk, Allah (subhanahu wa-ta'ala) also described them with the term "Fisq".

As for today, there are deficiencies in the method of guarding this religion, and in the implementation of the available resources to aid this religion. So now the one who sits back from aiding the religion does not realise that he is committing a sin, indeed he feels that he is in obedience. And he does not realise the shame of this great sin, regarding which there are tens of Ayat containing threats and warnings, and encouragement towards this act of obedience (i.e. Jihad in the Cause of Allah), and blame of those who sit back from it, and criticism of those who incline towards the worldly life. And who are those being warned? They are the companions of the Messenger of Allah (sallallahu 'alayhi wa-sallam). Warning after warning. *"O you who believe! What is wrong with you" - this is a blame - "that when it is said to you: 'Go forward in the Cause of Allah' you cling heavily to the earth? Are you content with the life of this world over the Hereafter? For the enjoyment of the life of this world compared to the Hereafter is very little."* [At-Tawbah: 38]

Would one of us have the courage to say to his father or his uncle or his Shaykh: *"You are content with the life of this world! Here is Palestine, after eighty years and you haven't fired one bullet! And you have not dusted your feet even one day! So you are one of those who are content with the life of this world."* None of us would be able to say that. There are widespread deficiencies in the understanding of the Islamic revival regarding the ways and means by which the religion is to be guarded. And the Ayat as I have mentioned, when we observe them, are many.

The youth who possess the ability to give themselves for the religion, and to make sacrifices for the sake of the religion, are unfortunately affected by a mistaken concept regarding hearing and obeying the 'Ulama' of al-Islam who are sitting back from Jihad. For the one who sits back should not be heard nor obeyed. Therefore due to this, these resources are made ineffective, and they are diverted from that which is individually obligatory to that which is collectively obligatory, such as seeking knowledge. Even if all of the people became 'Ulama', the religion would never be established except with the Jama'ah, hearing and obeying, giving aid, and Jihad.

So from here, we are in need of making the youth aware that their scholarly leadership is content with the life of this world. It flees from a heavy obligation due to the neglect of which some of the companions of the Messenger of Allah (sallallahu 'alayhi wa-sallam) were blamed. And Allah (subhanahu wa-ta'ala) clarifies that in His Saying: "As your Lord sent you out of your home with the Truth, when a group of the believers were averse to it." [Al-Anfal: 5]

The Sahabah (radhiyallahu 'anhum), when they went out on the day of Badr, went out thinking that they were to take a trade caravan. So when they heard that a thousand of the Quraysh had come out, some of them disliked that. So the Messenger of Allah (sallallahu 'alayhi wa-sallam) said, as narrated by Abu Ayyub: *"Give me your suggestions, O people."* So Abu Ayyub said: *"We expressed our dislike of meeting the enemy, and we said: 'O Messenger of Allah, we did not go out to fight an enemy, and we do not have the ability to face them. We only came out for the caravan.'" So he said: "Give me your suggestions, O people." And we repeated what we had said. So he said: "Give me your suggestions, O people." Then al-Miqdad ibn 'Amr (radhiyallahu 'anhu) spoke, saying: "O Messenger of Allah! In that case, we will not say to you as Banu Isra'il said to Musa ('alayhis-salam): "So go, you and your Lord, and fight! We are sitting back here." [Al-Ma'idah: 24] But we say to you: "Go, you and your Lord, and fight, for we will fight along with you! By Allah, we will fight on your right and on your left, and in front of you and behind you."*

So if the noble Sahabah, who lived in an environment of fighting and Jihad - the fighting between al-Aws and al-Khazraj had taken up much of their lives, and it lasted for tens of years, and al-Islam came to them while they were in the midst of endless battles, and fighting was not something unfamiliar to many of al-Aws and al-Khazraj in the time of al-Jahiliyyah, and al-Islam came to encourage them to wage Jihad - then what about us today? The hearts have wavered, and all of them - except for those whom Allah has shown mercy - have resorted to sitting back from aiding the religion of Allah. The youth must understand that there are serious deficiencies, and that we must describe these people (who sit back from Jihad) in the manner that Allah (subhanahu wa-ta'ala) has described them.

Every person who sits back from Jihad without a valid excuse, then his description in the Qur'an is clear and obvious: it is "Fisq". "And if they had desired to go out, they would have made preparation for it, but Allah was averse to their going out, and it was said: "Sit back along with those who sit." [At-Tawbah: 46] Those who are content to sit back with the women do not understand, even if they have the highest diplomas from the greatest universities. And they do not know, even if all of the questions are directed at them for Fatwa. For this is the clear text of the Book of Allah (subhanahu wa-ta'ala). He said (subhanahu wa-ta'ala): "They were content to be with the women who stay back"- this is a very severe blame for anyone who has a heart or who has been given the gift of hearing and is a witness - "They were content to be with the women who stay back, and their hearts were sealed, so they do not understand." [At-Tawbah: 78]

So the Mufti of the land, the author of many books and writings and volumes, does not understand, because the fruit of knowledge is the fear of Allah (subhanahu wa-ta'ala). The woman known as Umm Sufyan, may Allah have mercy on her, said: *"O 'Alim!"* And he said: *"The 'Alim is only he who fears Allah."* So knowledge is not abundance of narrations, but rather knowledge is the worship of Allah with what He has sent down (subhanahu wa-ta'ala), and fear of Him and fulfilling one's duty to Him.

And Allah (subhanahu wa-ta'ala) said in another Ayah - coming after it by a few Ayat - "They were content to be with the women who stay back, and their hearts were sealed, so they do not understand." [At-Tawbah: 78] If they had understood, and the certainly had been firm in their hearts, that what is with Allah (subhanahu) is better than this worldly life, then they would have not inclined towards them (i.e. to the infidels) and they would not have compromised, but they would have stepped forward quickly and raced to achieve those rewards, seeking the pleasure of Allah (ta'ala).

So I say: It is befitting that these realities are explained to the youth, and that they are freed from these chains that prevent them from this.

So this is Abul-'Abbas ('Abdul-'Aziz al-'Umari, one of the Mujahidun of the raids on New York and Washington): A

great resource - and the likes of him are very many, in our land and in the lands of al-Islam, but they have been restricted - through whom Allah caused great benefit. He went out and freed himself from those chains that bound him, so when he came here (to Afghanistan) he saw matters as they really are, and delivered that clear and touching final testament in order to awaken the people from their unawareness. He said: *"What you are doing of seeking knowledge, this is a great deed and a tremendous good, and may Allah reward you. But as for when it comes to Jihad, then no, and no again. When Jihad becomes obligatory, nothing comes in the way of it."* Shaykhul-Islam (rahimahullah) said: *"When obligatory duties come in the way of each other, then the priority is given to the more important one."* So the people - especially those of the Islamic revival - possess great good and tremendous capabilities, and they are prepared to make sacrifices, but the important thing is that this fog is lifted and this darkness removed.

From among the other texts that should be followed in this regard:

The Hadith of Hudhayfah (radhiyallahu 'anhu) from the Messenger of Allah (sallallahu 'alayhi wa-sallam) which depicts a situation similar to our current situation, in which he said (radhiyallahu 'anhu): *"The people used to ask the Messenger of Allah (sallallahu 'alayhi wa-sallam) about the good, but I used to ask him about the evil, for fear that it would overtake me. So I said: 'O Messenger of Allah, we were in Jahiliyyah and evil, and Allah brought us this good. So will there be any evil after this good?' He said: 'Yes.'" I said: "Will there be any good after this evil?" He said: "Yes, but it will be tainted." I said: "What is its taint?" He said: "A people who follow other than my guidance, you will see good and bad in them." I said: "Will there be any evil after this good?" He said: "Yes, callers at the gates of Hell; whoever responds to their call, they will throw him into it."* [Agreed upon.]

So this situation, as you may notice, this great evil has spread throughout the Islamic world, namely, the leaders that call the people to the gates of Hell: The ones who fit this description are the rulers of the region - the rulers of the Arab and Islamic world - for in their media, their apparatus, and their making corruption in the land, they are calling the people, via their promotion of deviant ideologies and man-made infidel laws, calling the people morning and evening to the gates of Hell, and there is no protection or strength except with Allah. So Kufr in Allah and His Messenger (sallallahu 'alayhi wa-sallam) are clearly seen and heard in the papers and on the television, in the radios and meetings, with no-one objecting to them. So these are the leaders who call the people to Hell.

What is the solution when something like this occurs?

So this great Sahabi (radhiyallahu 'anhu) asked until he got to the like of this situation, and said: *"Will there be any evil after this good?"* He said: *"Yes, callers at the gates of Hell; whoever responds to their call, they will throw him into it."* He said: *"So what do you order me to do if I live to see that?"*

This is clear, plain, eloquent speech, asking about the way out of the likes of this situation that we live in today. So he (Hudhayfah) said: *"So what do you order me to do if I live to see that?"* So he (the Prophet) gave him a single order - despite the great number of obligatory duties and their importance - however in the likes of this situation there is one order, which has priority over all other obligatory duties after Iman itself. He said: *"So what do you order me to do if I live to see that?"* He said: *"Stick to the Jama'ah of the Muslims and their Imam."*

So this great obligatory duty, which is required at this time, has no place among today's 'Ulama', nor do they even talk about it. Rather, each one of them is occupied - except those to whom Allah has shown mercy - with praising and speaking good of the Tawaghit leaders, who have disbelieved in Allah and His Messenger. So telegrams come from them, praising these leaders who have disbelieved in Allah and His Messenger, in whose newspapers and media Allah and His Messenger are disbelieved in. And other telegrams go from these leaders who have disbelieved to these 'Ulama', praising them, and thereby deceiving the Ummah!

The Ummah has not been afflicted before by the likes of this calamity that afflicts it today. There were deficiencies, but they were partial and restricted; as for today, it has enveloped the entire population with this media revolution. The media has now entered into every house, and no house, whether in the towns or the wilderness, is safe from this Fitnah. No-one is safe from it. In the past, the 'Alim would make a mistake, yet his mistake would remain confined to its particular place. And the prince or the ruler would commit an immoral act, yet his immorality would remain confined within his palace. But when the majority of the people become prisoners to their occupations that are all in the service of this tyrant ruler, then this has never at all occurred in the history of al-Islam.

Every time that decline occurs, and every time that the people stray far from the religion of Allah, then there is a phenomenon within this religion and its excellent and perfect methodology: Others begin to correct the path and

they make personal sacrifices. But it has never happened that the majority of the population of the Ummah and the Fuqaha' and 'Ulama' became prisoners of their occupations in the service of the Tawaghit!

One of them (i.e. the 'Ulama') was talking with me, and he said: *"We are not able to say the truth, because when we want to say the truth, we think of all of those children in their homes, and all of those women, where will they go? And where will we ourselves go?"*

So it is necessary for the youth to understand the nature of the relationship that exists today between the employees of the state and the ruler. Whoever is an employee of the state is exactly that - an employee of the state. And the youth should not be angry when we say that Shaykh so-and-so is an employee of the state.

If we were to conduct a survey or a study to find out about the population, their names, ages, social positions and occupations, and put the question: *"Are you a government employee, or an independent earner"* as they say, *"or a businessman, or retired?"* Then what would the one who is a state employee write?

The manager would say: *"I am a state employee, a government employee."*

And the policeman would say: *"I am a government employee."*

And the judges would say: *"We are government employees."*

And the 'Ulama' in Darul-Ifta' would say: *"We are government employees!"*

So there is a deficiency in the understanding of the youth, when we describe these people with their true descriptions, that they are government employees, you see the youth become angry!

And this is a strange misunderstanding and a strange double standard! You refuse to acknowledge any link between them and this tyrant ruler! Yet this is their true description and their reality.

So the path to the solution is a path that is very, very clear and plain in the Book of Allah and the Sunnah of His Messenger (sallallahu 'alayhi wa-sallam). So in regard to these major issues:

[1] The solution is assembling together for Jihad.

[2] The solution is through the Jama'ah, hearing and obeying, and Jihad.

[3] The solution is: *"Stick to the Jama'ah of the Muslims and their Imam."*

And the first obligation of the Jama'ah of the Muslims and their Imam is to resist the Kuffar, and to resist the enemy invader. Allah (subhanahu wa-ta'ala) says: *"So fight in the Cause of Allah - you are not held responsible except for yourself - and incite the believers. It may be that Allah will restrain the might of the infidels. And Allah is Stronger in might, and Stronger in punishing."*[An-Nisa': 84] So resisting the might of the Kuffar is [1] with incitement, and [2] with fighting.

So why are the people not following the right guidance? Because there are on this path callers to the gates of Hell:

[1] The rulers and their apparatus, who call the people night and day, turning them away from this straight path.

[2] The government employees, some of whom are appointed with the specific purpose of blocking people from the religion of Allah.

The state has employed them and given them various different names, but the reality of the occupation is that he is an employee who gives false witness.

So the Minister of Information, for example, his interest is to give false witness, him and all of his apparatus. Every day he deceives the people, giving the impression that his country is the best, and that this ruler is a genius and there is no-one like him, and so on.

Likewise, the Minister of Defense deceives the people and gives false witness, saying: *"We are fine, and our armed forces are in the best shape,"* when in reality we have been under occupation for more than a decade! The whole world knows that we are under occupation, and that the American planes take off whenever they like, without telling anyone, at any time of the night or day. And the Defense Minister comes out and says: *"We are independent, and no-one uses our land without our permission."* So these are the ones who give false witness.

And with the Favour of Allah, the awareness has lately become widespread among the people, and they have come to know that these are government employees.

However, the danger that is facing us is not coming from the Interior Minister nor from the followers of the Interior Minister, for they - whatever they do - cannot deceive the people, for the danger of their deception has been exposed, and it is well-known among the general public that they lie to them and try to deceive them. Rather, the severe danger is when the lies and deceit comes from the religious leaders who do not fear Allah (subhanahu wa-ta'ala), and who give false witness morning and evening, misguiding the Ummah.

So how about when the false witness is within the Sacred House, in Makkah al-Mukarramah next to the Noble Ka'bah? When it has been authentically narrated from our Prophet (sallallahu 'alayhi wa-sallam) that he said: *"The most hated people in the Sight of Allah are three..."* and he mentioned the first of them: *"A Mulhid (deviant) in the Haram."* This is as it has been narrated in the *Sahih* of al-Bukhari (rahimahullah). And this is one of the greatest forms of deviance in the Haram, to give false witness that misguides the Ummah, for the sake of a few coins taken at the end of each month.

So no-one differs regarding the Kufr of these rulers, and regarding their immorality, and regarding their giving over the land (to the infidels), and their spreading corruption among the slaves (of Allah).

Then you come and give false witness in that great place, in the Sacred House during the Sacred Month! And there is no protection or strength except with Allah.

And he (sallallahu 'alayhi wa-sallam) said: *"Shall I not inform you of the greatest of the major sins?"* So he said (sallallahu 'alayhi wa-sallam): *"Associating partners with Allah,"* - may Allah preserve us from it - *"and disobedience to parents."* He was lying down, then he sat up and said: *"And verily, false witness! And verily, false witness! And verily, false witness!"* And he kept repeating that until the Sahabi said: *"Until we said: 'If only he would be silent!'"* [Agreed upon.]

So this false witness, you give false witness on a span of ground - and this is from the greatest of sins no matter which area of the earth you are - so how about when you give false witness in the Sacred House?! This false witness is on every Jumu'ah and on every occasion, to misguide the Ummah in its entirety, for the sake of a few coins - and there is no protection or strength except with Allah - so how much then is the sin of this one who gives this witness!

So these state employees, it is not possible for any rational person to refer to them in the matters of his religion. So the least that can be said about them is as Shaykh Muhammad ibn 'Abdil-Wahhab ('alayhi rahmatullah) said regarding those who defend the Tawaghit rulers. He said: *"The least that can be said about them is that they are Fussaq (sinful, corrupt, rebellious)."* So the least of their state is that they are Fussaq, and it is only befitting that the people boycott them and avoid them.

For it is as Ibn 'Abbas (radhiyallahu 'anhuma) narrated in the Hadith from the Messenger of Allah (sallallahu 'alayhi wa-sallam): *"Verily, the first thing that brought decline among Banu Isra'il is that a man would meet another man and say: 'O so-and-so, fear Allah and leave what you are doing, for it is not lawful!' Then he would meet him the next day, and that (i.e. the latter man's sin) would not prevent him (i.e. the former man) from eating, drinking and sitting with him."* [Narrated by Abu Dawud.] So this is one of the first deficiencies that enters in to the Ummah.

So it is necessary to keep far away from them, for we are not talking about minor issues here, rather we are talking about the greatest of the major sins: Shirk with Allah, by which the land is being governed, and taking the infidels as allies, which are from the factors that nullify one's Islam.

So if the youth do not achieve this understanding, unfortunately you will see one of these youth come to you, happy that he met Shaykh so-and-so from the Imams of the Haram. It is not befitting to smile in the face of this Fasiq who is misguiding the Ummah in its entirety! So if this understanding does not occur within the revival, we

will never reach our goal of establishing the Truth.

So explaining and clarifying to the people that the Imams have gone astray is a matter of utmost importance. In that regard there is the authentic Hadith from Abu Bakr (radhiyallahu 'anhu), in which the Ahmasiyyah woman asked him saying: *"How long will we remain on this goodness"* - this religion of al-Islam - *"that Allah has brought us after al-Jahiliyyah?"* He said to her: *"You will remain on it as long as your Imams are upright."* [Narrated by al-Bukhari.] So the uprightness of the Imam is an important condition for the continuation of the religion.

So those who want to say to the people that the religion is present, even though the Imam has committed Kufr in Allah and His Messenger since one century ago in time, since the time that he established himself with the power of the English, and allied himself with the English, and with the weaponry of the English, and with the gold of the English, and made corruption in the land, and he was one of the greatest causes of the fall of the Islamic state, ad-Dawlatul-'Uthmaniyyah, this infidel in Allah cannot possibly be a believer. The religion cannot remain as a rule and law when the Imam has committed Kufr.

So this understanding must be very clear, that when the Imam commits Kufr the people must rise up against him. Al-Islam is no longer there, so a movement is necessary to establish an Imam who will establish the Hudud of Allah (subhanahu wa-ta'ala) among the people. For he said (sallallahu 'alayhi wa-sallam): *"Stick to the Jama'ah of the Muslims and their Imam."*

And there are various tricks used by the rulers to try and deceive the people, and it is as if the Hadith of the Messenger of Allah (sallallahu 'alayhi wa-sallam) applies to us, along with the state that the Messenger of Allah (sallallahu 'alayhi wa-sallam) talked about in which it is authentically narrated that he said ('alayhis-salatu was-salam): *"Verily, before the Hour will come years of deception, in which the trustworthy one will be accused and the traitor will be trusted, and the liar will be believed and the truthful disbelieved, and the Ruwaybidhah will speak out."* It was said: *"O Messenger of Allah, who are the Ruwaybidhah?"* He said: *"The fools who speak about the affairs of the people."*

So this is the age, as may be noticed, wherein all of these tricks are used by the rulers, whether they are the rulers of the Arabs, or the rulers of the Muslims, or the rulers of the rest of the world. One of the clearest of these signs is that Bush talks about the blood-shedder of the age Sharon and calls him *"a man of peace."* And likewise the rulers of the region try to deceive us by allying themselves with the infidels, then they claim that they remain upon al-Islam.

And what adds to this deceit is the creation of organisations whose purpose is to deceive the people. And the people might be surprised when we talk about some of these organisations that are attributed to the Shar' and to Fiqh and to knowledge, that they play this role - either knowingly or unknowingly. For the regime's motive behind promoting some of the 'Ulama' on the television channels and radio stations for giving Fatwa to the people is not for this purpose itself. If it were, then they would have promoted the truthful 'Ulama' on the local television and radio channels and elsewhere. But the motive is that these organisations have a special function in the difficult circumstances and critical times.

As we saw in the past, when the regime allied itself with the American crusader forces and brought them into the Land of the Haramayn, and the people and youth reacted aversely. But the means by which they were pacified were these organisations and there like, which issued Fatawa justifying the actions of the ruler whom they named as the "Waliyyul-Amr" and in reality he is not a Waliyy Amr for the Muslims. So this fact should be taken note of.

The people might be surprised, that how could it be that this Shaykh so-and-so or that one, with all of his great knowledge, and in spite of his age, how could it be that he would sell his religion for the small price of the worldly life?

I say that the human being is not infallible, and if we look into our history and the history of the Islamic world over the past centuries, then we find these events reoccurring. And I will mention an example or two in order that the people may understand this matter:

[1] Imam adh-Dhahabi (rahimahullah) mentioned in his *Siyar* the biography of 'Ali ibnul-Madini (rahimahullah). Look at the introduction to that biography, when he said: *"'Ali ibnul-Madini... Amirul-Mu'minin in Hadith."* [*Siyar A'lamin-Nubala'*: 11/41] And he mentioned him and described him and praised him, and said that all people in the knowledge of Hadith are dependant on him. However, in fairness to the great status of 'Ali ibnul-Madini - and when he is mentioned, our own 'Ulama' are insignificant when compared to his knowledge - yet along with all of

that he made a great fault when he was brought for the service of the Sultan, and when the rulers of Banul-'Abbas put pressure on him he agreed with them in that which was against his belief and against what he used to teach, agreeing with them in that terrible, misguiding Fitnah.

[2] Likewise, the Shaykhul-Mu'minin in Hadith, Yahya ibn Ma'in (rahimahullah) made the same fault.

And many of the 'Ulama' in that age made this fault due to the threat of beating and imprisonment, and maybe even execution, and none stood firm except a small number, as you know, one of them being the Imam of Ahlus-Sunnah wal-Jama'ah, Imam Ahmad ibn Hanbal (rahimahullah). So this should be noted. And read this biography so you can see and take a lesson from the state of the people.

It is authentically narrated from our Prophet (sallallahu 'alayhi wa-sallam) that he said: *"A judge is not to make judgement between two people when he is angry."* [Narrated by Imam Ahmad.] This is when the judge is angry, he should not judge between two people. So how about when he is in fear? For fear has a greater effect on the souls than anger, as Ibnul-Qayyim (rahimahullah) said: *"So whoever restricts the prohibition to anger alone, and not distressing worry, disturbing fear, severe hunger and thirst, or anything that prevents the heart from understanding, then his Fiqh and his understanding is very little."* [I'lamul-Muwaqqi'in, part 1, page 207-208.]

So the people in our lands are fearful of saying the truth, so note should be taken of this. And this has been clearly said and repeated to us by some of the major 'Ulama', who are looked up to, regarding the fear they have of what will happen to them if they say the truth. And I spoke on a previous occasion about conversation with one of the major 'Ulama' in the Hay'at Kibaril-'Ulama' (the Committee of Major Scholars), when we said to them: *"A Fatwa should be given that it is obligatory to prepare for Jihad, if we accept your saying that the presence of the Americans in the country is a matter of dire necessity."* So he apologised saying that he could not issue such a Fatwa, but he clearly said at the same time, in front of the council, that it is true, and that it is necessary for the people of the land to perform Jihad and for the Americans to leave. He said: *"But the state does not agree with us in this."* And when we said to him: *"Try, through the Hay'at Kibaril-'Ulama' to issue such a Fatwa."* So he said, and I appreciate his honest statement to me: *"The regime does not give any authority to the Hay'at Kibaril-'Ulama'."* He said: *"We are not the ones who investigate the matter and issue a Fatwa regarding it. The Fatwa is only issued in those matters that are handed down to us from the 'high place' (i.e. the authorities),"* as he described it.

So it is necessary for the people to understand this matter, for if this confusion continues without the clear declaration of Wala' to the believers and to the religion, and without the clear declaration of al-Bara' and disassociation from Shirk and deviance, then we will never reach the path that leads to the Pleasure of Allah (subhanahu wa-ta'ala). So this matter is of utmost importance and utmost criticality. And it is necessary for the truthful ones among the 'Ulama', students of knowledge, and preachers to clarify this to the people and to the youth, so that the matter is not confusing to them.

So just as the regime has formed a ministry of information, whose role is to deceive the people, in the same manner it has put great work into these organisations that ascribe themselves to al-Islam, whose role is to give legitimacy to the regime, and that the regime is on the truth.

In order that the matter be made clear, you may observe that the building of the Hay'at Kibaril-'Ulama' adjoins the royal palace. And you may observe that the Darul-Ifta' in al-Azhar adjoins the republican palace belonging to Husni Mubarak. And the Darul-Ifta' in the Land of the Haramayn adjoins the king's palace. So will you go and ask this man, who is an employee receiving his wage from the king, will you ask him about the Shar'i ruling on the king? Has the king actually made allegiance with the infidels? And is having allegiance with the infidels one of the nullifiers of al-Islam? These matters are clear and plain, although they might be confusing to some due to their lack of knowledge. So they should be referred back to the truthful people. You would not go to ask an employee of the king about the ruling on the king!

So these, as I have mentioned, are not to be compared with 'Ali ibn al-Madini (rahimahullah), nor are they to be compared with Yahya ibn Ma'in (rahimahullah). And along with that there is a staggeringly huge amount of those who slipped when the ruler put pressure on them.

Let us take the saying of Imam 'Ali (radhiyallahu 'anhu) when he said to al-Harith: *"O Harith! The matter is confusing to you. The truth is not known by men. Know the truth, and you will know its people."*

So this issue has resulted - unfortunately - in widespread blind-following. Many of the youth blindly follow the employees of the state in their affairs. A robe is placed on them and they are given big names, yet they are in

reality employees of the state. Allah (subhanahu wa-ta'ala) caused them to go astray despite their knowledge. For we learnt from their books that from the ten nullifiers of al-Islam is giving allegiance to the infidels. And although they speak clearly to us in their private sittings, yet [in public] out of fear [of the ruler] they concoct false interpretations, just as Yahya ibn Ma'in (rahimahullah) did, so it is necessary to be aware of that.

And from the important issues in regard to the field of salvation and the way out of this loss is having sincerity towards the religion - sincerity towards Allah, His Messenger, the leaders of the Muslims and their general public - for the issue of *Nasihah* (sincere advice) is of utmost importance, and it is the important means by which the religion is safeguarded. For this reason the Messenger of Allah (sallallahu 'alayhi wa-sallam) said: *"The religion is Nasihah."* [Narrated by Muslim.] Because from among the clearest of the signs of *Nasihah* is ordering good and forbidding evil, which safeguards the religion. So for that reason he ('alayhis-salatu was-salam) summarised the religion in this word: *"The religion is Nasihah."*

But we are in an age in which the people's understanding of the religion has become confused, and they think that the religion can function without *Nasihah* and without concern. So we see that much luxury has affected the people, and they have inclined towards the worldly life and to the earth. And even worse, this fatal disease is passed out by these sedentary ones, who incline towards the worldly life, to the truthful youth who are jealous over their religion, who want to object to evil, so they order them that they should not object to evil. So they thereby put their own opinions over the Hadith of the Messenger of Allah (sallallahu 'alayhi wa-sallam), as we will mention, with the permission of Allah.

So the affair of the religion cannot function properly without *Nasihah*, and without ordering good and forbidding evil, and undergoing dangers in the Cause of this religion. For this reason, he ('alayhis-salatu was-salam) said: *"The best Jihad is the word of truth in front of a tyrant ruler."* [Narrated by Imam Ahmad.] This is all in order that the religion may function properly.

The state of those who expose themselves to dangers for the sake of making the religion function properly is like the state of people on a ship whose captain is steering it towards a steep waterfall, and this one wants to advise the captain, and the others out of their fear [of the captain] say to him: *"If you advise him, he will kill you! Don't advise him!"* So the result is that all of them will go down that waterfall.

So in our religion there is so much emphasis and care given to correcting the path, to the degree that you sacrifice your own self in the Cause of Allah to correct the path, so that the people can remain upon the religion. For this reason has come the Hadith of the Messenger of Allah (sallallahu 'alayhi wa-sallam): *"The chief of the martyrs is Hamzah ibn 'Abdil-Muttalib, and a man who stood up to a tyrant ruler, ordering him and forbidding him, so he is killed by him."* [Narrated by al-Hakim.] This is the clear and obvious understanding of the Hadith, yet unfortunately our 'Ulama' and Mashayikh hold us back from it and forbid us from acting on it, saying that there is no benefit in doing so.

So in this understanding is a great danger upon their religion and their 'Aqidah. How can they put this opinion over the Hadith of the Messenger of Allah (sallallahu 'alayhi wa-sallam): *"The chief of the martyrs is Hamzah ibn 'Abdil-Muttalib, and a man who stood up to a tyrant ruler, ordering him and forbidding him, so he is killed by him"?* For our strength and our weapon in safeguarding the continuation of our religion, and resisting any attempt to corrupt our religion from the inside, or due to external pressure from the outside, is the spirit of martyrdom. So Jihad, and what follows on from it, is the only way to bring about the Truth and put an end to falsehood.

So it is necessary for the youth whose chests Allah has opened to the love of the religion, and to sacrifice in the Cause of Allah, to take no notice of these employees, and to take no notice of the sedentary, and to take no notice of the incliners [towards the worldly life]. So what a great difference there is between our 'Ulama' who are looked up to, and those who are looked up to today as a result of the information revolution, and as a result of the enormous advancements in information technology.

So the government looks at the 'Ulama', and whenever it sees agreement with it, and compliance and compromise from them, it puts the light over them, so a generation is raised from its beginning hearing: *"Shaykh so-and-so sent a telegram to the king,"* and: *"The king sent him a telegram in reply."* And he appears on the right-hand side of the king every Monday and on other occasions, so it comes into his mind that these are the people of goodness and righteousness.

The people of knowledge said: *"The entering of scholars upon the rulers contains three harms."* And from the greatest of its harms is misguiding the general public. For the general public will say: *"If this leader or this king or*

this president were not good, then Shaykh so-and-so would not enter upon him!" And they are unaware that this one who has entered upon the king is an employee affiliated with the royal office or the interior ministry.

Imam Ahmad (rahimahullah) said: ***"From the paucity of a man's Fiqh is that he blindly follows men in matters of his religion."*** [I'lamul-Muwaqqi'in, 2/211.]

So when we have become aware of those whom the ruler has placed in the path of Jihad, and when we have warned the people of them, then with the permission of Allah we will have reached the path of Jihad through which the strength of the Kuffar is restrained and the truth is established. For these 'Ulama' of the state and the 'Ulama' of the rulers do not possess in their Fiqh the Fiqh of Muhammad (sallallahu 'alayhi wa-sallam) and the understanding of the nature of the Manhaj of Allah (subhanahu wa-ta'ala).

So it must be firmly planted in our minds that observance of the religion must by necessity bring opposition from the people of falsehood, as in the authentic Hadith in the *Sahih* of al-Bukhari (rahimahullah), the Hadith narrated by our mother 'A'ishah (radhiyallahu 'anha) when the Messenger of Allah (sallallahu 'alayhi wa-sallam) went with our mother Khadijah (radhiyallahu 'anha) to Waraqah ibn Nawfal. So when he related to him the account of the beginning of the revelation, Waraqah ibn Nawfal said: ***"How I wish that I could live to see when your people cast you out."*** So the Messenger of Allah (sallallahu 'alayhi wa-sallam) said: ***"And will they cast me out?"*** He said: ***"No man ever came with the like of that which you have come with except that he was opposed."*** [Agreed upon.] This is the Fiqh of Muhammad (sallallahu 'alayhi wa-sallam), and everyone who truly adheres to al-Islam must necessarily face opposition.

And here are the Ansar (radhiyallahu 'anhum), when they came on the day of al-'Aqabah to make Bay'ah to the Messenger of Allah (sallallahu 'alayhi wa-sallam) upon al-Islam. So al-'Abbas came - and at that time he was still on the religion of his people and had not yet become a Muslim - and said: ***"O assembly of al-Khazraj, verily you have invited Muhammad, so if you are people of strength and warfare, and understanding of war, and able to bear the opposition of all of the Arabs, then know that they will shoot at you from a single bow. So give me your view on the matter, and do not leave unless you are unanimous. For verily the best of speech is that which is truest. Describe to me how you will go to war and fight with your enemy?"***

So here is al-'Abbas - and he was on the religion of his people, a Kafir - yet he said it out of concern for his nephew Muhammad (sallallahu 'alayhi wa-sallam). And he understood the meaning of ***"la ilaha illallah"***; that the people and the whole world will oppose its followers. So at that point, 'Abdullah ibn 'Amr (radhiyallahu 'anhu) spoke and said: ***"By Allah, we are people of warfare, and we have been nourished on it, and we have inherited it from father to son, firing arrows until they are finished and thrusting spears at each other until they are broken, then we would go on foot with our swords, striking each other until the more powerful of us - either us or our enemy - was killed."*** So al-'Abbas said: ***"Do you have armour?"*** They said: ***"Yes, here it is."*** At that point, al-Bara' ibn Ma'rur (radhiyallahu 'anhu) came forward and said: ***"We have heard what you said, and by Allah, if there were anything in our souls other than what we said, we would have said it. But we want to be faithful and truthful, and to give our life's blood for the sake of the Messenger of Allah (sallallahu 'alayhi wa-sallam)."*** So this is the understanding of the Salaf (radhiyallahu 'anhum) of true observance of the religion and giving the life's blood for the sake of Allah (subhanahu wa-ta'ala) and in the defence of His religion, and defence of the Messenger of Allah (sallallahu 'alayhi wa-sallam).

And another thing to be learnt from what happened on that blessed day - the day of al-'Aqabah - is when the Sahabah wanted to declare the Bay'ah to the Messenger (sallallahu 'alayhi wa-sallam), then As'ad ibn Zurarah took his hand and said: ***"Wait a moment, O people of Yathrib! We did not strike the flanks of our camels to come to him for any other reason than we knew that he is the Messenger of Allah, and that coming out to him today means splitting with all of the Arabs, the killing of the best of you, and being cut with swords. Either you are patient with that; if so, then accept it and your reward is from Allah. Otherwise, if you are afraid for yourselves, then leave him and he will be excused regarding you in front of Allah."*** [Narrated by Imam Ahmad.]

So this is the Salaf's understanding of ***"la ilaha illallah"***, and what is implied by ***"la ilaha illallah"*** of establishing the rule on the earth, and the eventual inevitability of the confrontation with the enemy.

And as al-Muthanna ibnul-Harithah said to our Messenger ('alayhis-salam), on the day when he proposed to them that they believe in ***"la ilaha illallah"*** and that they defend him and shelter him, so al-Muthanna - who was still a Mushrik at that time - said: ***"Verily, this is a matter that the kings will detest."***

And in another Hadith, when the Messenger of Allah (sallallahu 'alayhi wa-sallam) was asked about the best of

deeds, even in the ten days of Dhul-Hijjah, he mentioned an exception. He explained to them the deeds that are the best, and said that they are the best even in the ten days of Dhul-Hijjah, then he said ('alayhis-salam): *"Except for a man who goes out (to Jihad), placing his life and wealth at risk, and does not return with anything (i.e. he is martyred).* [Narrated by al-Bukhari.]

But as for the concept that is widespread among the 'Ulama', of keeping themselves, their children, their wealth and their jobs safe along with the continuation of the religion, then this is an understanding that is at odds with the reality of *"la ilaha illallah"* and the opposition of the followers of falsehood towards it. So this neglect and this compliance between the 'Ulama' and the rulers - who have disbelieved in Allah and His Messenger - is a wrong situation, inverted and destined to fail from the start, because the 'Ulama' abandoned the reality of *"la ilaha illallah"* and the correct observance of *"la ilaha illallah"* and the required implications of *"la ilaha illallah"* by compromising with the rulers.

So it is necessary to take the utmost caution to avoid these 'Ulama', because the regime has deliberately placed them there for the purpose of preventing people from the Way of Allah. A quarter of a century ago there was Shaykh 'Abdullah ibn Humayd ('alayhi rahmatullah) - next to whom other 'Ulama' are hardly of any mention - after the passing away of Shaykh Muhammad ibn Ibrahim ('alayhi rahmatullah) - with his caution in avoiding doubtful matters, his Fiqh, his knowledge, and his firmness on the truth. Yet the regime does not want the people of the truth, and does not want the people of Taqwa and who avoid doubtful matters. So they continued to put pressure on Shaykh 'Abdullah ibn Humayd, and to take the spotlights far away from him to a group of the other 'Ulama' who were lenient and soft towards the regime, with a measure of compromise towards them. Added to this are the deceptions of the regime.

So they abandoned Shaykh 'Abdullah ibn Humayd, continuing to put pressure on him in his work, until he eventually resigned when he realised that the state had begun to go very far astray, and it became apparent to him that the state had declared allegiance to the Kuffar and strayed far away from the Shari'ah of Allah (subhanahu wa-ta'ala).

So likewise is the state of affairs today, with the media spotlight placed on the 'Ulama', the motive behind it being to deceive the Muslims.

In this connection it is necessary to say that when we know the 'Ulama' of evil and the 'Ulama' of the rulers, it is then necessary to make a serious search and to work hard to find the truthful 'Ulama', those who speak out with the truth and do not fear the blame of the blamers. For Allah (subhanahu wa-ta'ala) said: "O you who believe! Fear Allah, and be with the truthful." [At-Tawbah: 19]

So it is necessary to gather around them and to consult with them regarding aiding *"la ilaha illallah"* and working to establish the Shari'ah of Allah (subhanahu wa-ta'ala) as the law.

And the truthful 'Ulama' have certain characteristics, and Allah (subhanahu wa-ta'ala) has explained the characteristics of the truthful in His Noble Book, saying: "Verily, the believers are only those who believed in Allah and His Messenger then did not doubt, and who performed Jihad with their wealth and their own selves in the Cause of Allah. It is those who are the truthful." [Al-Hujurat: 15]

So from the clearest of the characteristics of the truthful are:

[1] The characteristic of Iman.

[2] The characteristic of Jihad in the Cause of Allah.

And we find that this meaning is repeated, and that truthfulness is linked to Jihad, and to aid, and to speaking the truth and standing up for it. Such as in His Saying (subhanahu wa-ta'ala): "For the poor Muhajirun who were expelled from their homes and their wealth, seeking Favour from Allah and His Pleasure, and who aid Allah and His Messenger. It is those who are the truthful." [Al-Hashr: 8]

Those who make Hijrah, and who aid Allah and His Messenger and make Jihad in the Cause of Allah, these are the ones who are really in the Cause of Allah and who are working to establish the religion of the Messenger of Allah (sallallahu 'alayhi wa-sallam). So they are the truthful.

And form the greatest forms of Jihad is to say the word of truth and to stand up for it, as we have seen in the Hadith from our Prophet ('alayhis-salam): *"The best Jihad is the word of truth in front of a tyrant ruler."* So it is the 'Ulama' who stand up for the truth who are the truthful, and these are their characteristics.

As for those who can see that the rulers have made allegiance with the Kuffar, and who can see that the rulers have ruled by other than what Allah has sent down, those who have praised the Tawaghit; do they not see the towers of the usury-based banks? This is ruling by other than what Allah has sent down, and turning away from the Manhaj of Allah right next to the Haram! It is deviance near the Sacred House of Allah. And what is meant by al-Ilhad (deviance) in the Haram is not restricted to Kufr alone, but rather it is as in the Hadith that we have mentioned in the *Sahih* of al-Bukhari: *"The most hated people in the Sight of Allah are three..."* one of them being: *"a Mulhid (deviant) in the Haram."* The people of knowledge said that a major sin in the Haram is considered Ilhad, and it is mentioned here with the meaning of Ilhad to express the severity of it and to frighten with it in order for the people to distance themselves far away from it.

So the clearest characteristic of the truthful is Jihad with the hand and tongue. And a person might be truthful and he objects to an evil in his heart, yet we cannot know that of him nor can we recognise him. We can only recognise the one who objects with his hand and his tongue.

And here it is necessary to emphasise to the youth of the revival what we have mentioned previously; that they possess more than sufficient capabilities and resources to establish the truth, and to establish the state of al-Islam, and the state of the Khilafah, yet is it necessary that they first liberate themselves and their minds from blind-following. For it is authentically narrated from our Prophet ('alayhis-salam) that he said: *"Do not be blind followers, saying: 'If the people do good, then we will do good, if the people are unjust, we will be unjust,' but rather make yourselves firm, so that if the people do good, you will do good, but if they do evil, then you will not be unjust."* [Narrated by at-Tirmidhi, who declared it Hasan.]

And I will mention to you a story of great significance which demonstrates that the people of understanding and intellect, when they blindly follow those in front of them without thinking, might be deprived of a great deal of good. Indeed, they might even be deprived of the Hereafter, and there is no protection or strength except with Allah. So here is Khalid ibnul-Walid (radhiyallahu 'anhu) and 'Amr ibnul-'As. And 'Amr ibnul-'As was one of the notable intellectuals of the Arabs, and Khalid ibnul-Walid was a genius in warfare. Yet despite that, they delayed accepting al-Islam for nearly twenty years, while the light was in front of them and the Messenger of Allah (sallallahu 'alayhi wa-sallam) was for thirteen years among them in Makkah. Yet they did not see that light despite their great intelligence and genius. So what was the reason for that?

The reason was blind-following. They would look at those great men from Quraysh - the Ahlun-Nadwah - and follow them, and switching off their own minds. So when Khalid and 'Amr ibnul-'As accepted al-Islam shortly before the Conquest of Makkah - i.e. nearly twenty years after the Prophethood of Muhammad (sallallahu 'alayhi wa-sallam) - some of his friends said to him (i.e. Khalid): *"Where was your mind, O Khalid, that you did not see this light for twenty years?"* So he said a word which it is necessary for the blind-followers to pause and reflect over. He said: *"We saw in front of us men whose ideas we viewed like mountains,"* - al-Walid ibnul-Mughirah, 'Amr ibn Hisham, 'Utbah and Shaybah the sons of Rabi'ah, al-'As ibn Wa'il as-Sahmi, and Umayyah ibn Khalaf - a group who had brainwashed the people into believing that they were on the right way, yet they led them to destruction in this world and the Hereafter.

So when Khalid liberated his mind, Allah brought about benefit through him, and his capabilities poured out. For he was a sword from among the swords of Allah, through whom Allah opened up a great expanse of land in the territories of the Persians and the Romans.

So I say: Many of the people possess tremendous capabilities, but they make them ineffective by following the sedentary, by following those who are content to sit at home with the women. So there can be no salvation for this Ummah except by following the Manhaj completely. For as I mentioned, risk and danger is a permanent factor faced by this Da'wah until Allah inherits the earth and everyone on it.

So in this great Hadith there is a tremendous Fiqh, as it clarifies to the people and to the believers the importance of the priorities in this religion. For the head of the affair is al-Islam, and the head of the pillars of al-Islam and al-Iman is the Shahadah *"la ilaha illallah, Muhammadun rasulullah"*. For Iman has its branches, and it is not befitting in any way that when the primary branch is missing - and it is the greatest and best and highest, the Shahadah *"la ilaha illallah"* - that we should occupy ourselves with that which is less than it. So it is the basis of this religion.

So what the people are doing in this time, in which they see with their very eyes that *"la ilaha illallah"* in the meaning with which it was sent down to Muhammad (sallallahu 'alayhi wa-sallam) has disappeared from being the authority that the people refer back to in every aspect of their lives. And they occupy themselves with many other branches while this one has disappeared. So this cannot be described by anyone who knows these realities as anything else except fleeing from the fulfillment of the obligatory duty, indeed from the greatest obligatory duty in life, which is to implement the rule of the Shahadah *"la ilaha illallah"* on every believer.

If a person sat back from Jihad and occupied himself with removing an obstacle from the path - which is a branch of Iman - while Jihad was individually obligatory, then it would not be said about the one who acted upon this branch or this act of obedience: *"May Allah reward him with good,"* rather he is in our religion one of the Fasiqun, who has fled from aiding *"la ilaha illallah"* and aiding the religion of Muhammad (sallallahu 'alayhi wa-sallam). So it is necessary to be very aware of this priority, concerning which it is not hidden from anyone that it is unfortunately for the most part absent from all of the lands of al-Islam without exception.

And I bring to the brothers' attention that which is in the Hadith of our Messenger (sallallahu 'alayhi wa-sallam) from Abu Hurayrah (radhiyallahu 'anhu) that the Messenger of Allah (sallallahu 'alayhi wa-sallam) said: *"Verily, Allah (ta'ala) has said: 'Whoever opposes a Waliyy of Mine, then I have declared war upon him. And no slave approaches Me with anything more beloved to Me than what I have made obligatory upon him.'"* [Narrated by al-Bukhari.]

So the obligatory duties, the acts of obedience and the acts of worship are what Allah (subhanahu wa-ta'ala) has made obligatory, and their order of priority is according to how Allah (subhanahu) has laid them out, not according to us, or according to our fancies, or according to our own desires and our clinging heavily to the earth.

So when the first priority is establishing the rule of *"la ilaha illallah"*, then it is not correct in any way to occupy ourselves with other acts of obedience at the expense of establishing the Islamic state and establishing the rule of the Shari'ah of Allah (subhanahu wa-ta'ala).

And one of the important issues in this regard is that the 'Ulama' who are presented by the state to the people know full well that *"la ilaha illallah"* does not govern the people today, and that the governments have contradicted this great Word. Yet despite that, they fool themselves, and they deceive themselves and the people as well by talking about acts of worship and giving Fatawa to the people in other issues while the great basis of it all is absent. So the situation is like the one who builds a house without a foundation.

So these ones who give Fatwa know that these people are taking the judgement to the commercial courts, and to organisations that settle commercial disputes and side issues, and doing so is judging by other than what Allah has sent down, and major Kufr that takes a person out of the religion, as is well-known to the people of knowledge. Yet despite that they do not speak about it.

Usury: Regarding these banks, it is impossible for any truthful 'Alim to say that this usury is a mere major sin. For this usury that is present in our land is making legislation besides Allah: *"Or do they have partners who have legislated for them in the religion that which Allah has not permitted."* [Ash-Shura: 21] Yet along with that they speak to the people about other matters - which are from the branches of Iman, without any doubt - but they are far away from the basis of the affair. For this is the major affair for whose sake the Messengers were sent, and for whose sake the Books were sent down, in order to judge between the people. So it is very necessary to be aware of that.

And also from among the important issues is that the youth should distance themselves from those who neglected the trust and betrayed the Ummah in that which they were entrusted with. For it has come in the Hadith from Hudhayfah (radhiyallahu 'anhu) who said: *"The Messenger of Allah (sallallahu 'alayhi wa-sallam) related to us two events that would happen. I have seen one of them come to pass, and I am still awaiting the other. He told us: 'The trust descended into the roots of the hearts of men, then they learnt the Qur'an, and then they learnt the Sunnah.' And he told us of its disappearance, saying: 'A man will sleep, and the trust will be snatched away from his heart, and its trace will remain like a dark spot. Then he will sleep again and it will be snatched away, and its trace will remain like the trace of a blister, as is caused when an ember drops onto your foot; it swells but you see it is empty, with nothing in it.'"* [Agreed upon.]

And this is the state of many of the people: You think he is upon something, you think that he has trustworthiness and that he will give a Fatwa according to what Allah is pleased with, yet he has nothing, like the ember which falls on your foot. And in the remaining part of the Hadith, it is as he said (radhiyallahu 'anhu) narrating from our

Messenger (sallallahu 'alayhi wa-sallam): *"People will be carrying on with their trade, but there will hardly be any trustworthy persons. People will say: *"There is an honest man in such-and-such a tribe."* Later they will say about some man: *"How wise he is! And how polite he is! And how strong he is!"* Yet he will not have in his heart equal to a mustard-seed of Iman."*

So it is necessary to distinguish between the trustworthy ones who fulfill that which they have taken upon themselves of the inheritance of the Prophethood - may the best of prayers and peace be upon our Prophet - and those who merely took scholarly diplomas, and took the religion as an occupation, thereby eating in this life at the expense of their religion - and there is no protection or strength except with Allah.

So the summary of the matter, in this regard, is that there are great constants that need to be made aware of in the issue of al-Wala' wal-Bara', and that the regimes are striving their utmost to distort al-Wala' wal-Bara' and to give the people the wrong concepts about it.

And one of the constants is that the Jews and the Christians will never be pleased with us, as Allah (subhanahu wa-ta'ala) has mentioned in His Noble Book, saying: *"And never will the Jews and the Christians be pleased with you until you follow their religion."* [Al-Baqarah: 120]

And another of the constants, that is a reality now, is that our lands are occupied. And when they are occupied, then the greatest of obligations - after Iman - is to repel the enemy invader. So these are their repeated announcements, and this is the reality of the affairs that bears witness to their state. For Prince Talal ibn 'Abdil-'Aziz said, in an interview with one of the international organisations, said: *"If we told the American forces to leave our country, they would not go."* And this is a very clear statement.

And likewise, the foreign minister of Qatar said: *"If we told the American government and the American forces to leave Qatar, we would be wiped off the map."* So the lands are occupied, in every meaning implied by the term, but the people continue to occupy themselves with acts of worship and voluntary good deeds and acts of obedience that are far from the duty that is obligatory at this time!

So it is necessary to concentrate on the following:

[1] The way out is by Jihad in the Cause of Allah.

[2] To beware of the sedentary.

[3] Hijrah and Jihad in the Cause of Allah are mutually linked to each other - in the like of the current circumstances - for establishing the Truth and eradicating falsehood.

And Allah knows better